1: Childs M-5 (1924-1940) 1949 FP 13 Mbundu FP 13

therefore the usual procedure is to erect temporary grass-covered huts (*olosingi*, plural) on the new site, in which they will live while building their houses. Each hearth-fire must be ignited from the headman's fire.

The houses are built by the occupants themselves. The men's club house is built by the communal labour of all men and boys with a simple ritual designed to promote concord within, and to ensure that the spirits (*olosande*) may find it a congenial abode. The spirits regularly attend the discussions in the *onjango*, and there receive their daily portions. There also they are believed to sleep.

At the first opportunity a hunt will be held and the meat brought to the spirit-hut. The girl who carried the sacred chest receives the heart and the boy the head. At this time, while a pot of sour beer (non-alcoholic) (*ocisangua*) is being brewed, the girl sits quietly in communion (*oku felevela*) with the spirits. With these physical and spiritual preparations the village community makes ready its home, a home which may seem poor and meagre to the eyes of outsiders, but to a member of the community it is home indeed and evokes in him, when absent, a feeling of great home-sickness (*ongeva*). As the Umbundu version of 'Home, Sweet Home' puts it:

Koliene, koliene, nda ku li ombambi ha yota
To your own, to your own, if there is cold you can warm yourself,

nda ku li onjala ha panga.
if there is hunger you can arrange.

584 you." There is no infant betrothal. There is not and never was any [567] compulsion of a girl in marriage, but slave girls were disposed of in marriage by their masters.

832 A girl is not allowed to do anything to show that she loves a boy, for it would be a great shame for her to tell the boy that she loves him. Often a girl who prefers a boy will pretend that she does not like him. [539] The Ovimbundu have a story which states that a man said, "I will bring my cow to the green grass"; he did so, but the cow would not eat. This expresses the idea that a boy would not like a girl who confessed a preference for him.

MARRIAGE

585 The prospective bride chooses one married woman and six unmarried girls to accompany her to the house prepared by her husband. Here a feast consisting of a pig and some chickens is provided by the husband for the relatives of both families. For three nights the girl returns to the house of her parents while the boy sleeps at his home. The married woman and six girls sleep at the house prepared by the bridegroom. During these days beer is provided by the boy's parents. The prospective husband is ironically addressed as *sandombua*. *Ndombua* means bridegroom, *sa* is an abbreviation of *isia* meaning father. The term "father bridegroom" refers to the fact that the youth is a potential husband only; the marriage has not been consummated.

On the fourth day the bride brings her supply of domestic utensils. These are the cooking pots (*olombia*); the wooden spoons (*ovito*); the brush of grass for sweeping (*olueyo*); some meal; also the pounder (*upi*). For the first month the wife is not allowed to cook in her own home; she cooks food in the home of her husband's parents and sends [264] it to the council house (*onjango*) where her husband takes his meals with other men according to Umbundu custom. At the end of the first month of married life the mother of the husband invites any three old women who have been happily married to lay the hearth [782] stones in the new home. Each of the old women brings a stone for the hearth. A chicken is killed and its blood is sprinkled on the hearth stones. While the young wife is preparing food at the new hearth, she is helped by the old women. If the girl is stirring with the big wooden spoon, one of the old women places her own hands over those of the girl. There is this kind of guidance in every action.

I understand that at the present day virginity in a bride is not so highly valued as in former days. The old custom was an examination

193 *ka wa tuŋgili*, you did not build
ka va tuŋgile, they did not build
omanu ka va yongola oku tila, the people do not wish to flee
ocimunu ka ci yongola upange, the thief does not wish work
ha ngombe ko, it is not an ox
ha njoko, it is not a house
ha munuko, it is not a person
ha manuko, they are not people
ha ci munuko, he is not a thief
ha meko, it is not I
he yeko, it is not he
ha veko, it is not you
he tuko, it is not we
he nako, it is not you
ha voko, it is not they
si ci munuko, I am not a thief
ku ci munuko, you are not a thief
ha ci munuko, he is not a thief
ka tui munuko, we are not thieves
ka wi munuko, you are not thieves
ha i munuko, they are not thieves

TRANSCRIPTION OF FOLKLORE STORIES

• 539

Ombwá lolwisó lwáyo[1]
Dog with Greed His

Ombwá kèyaù, okásitu vómèlá. Yi li lókúyókàyoka
Dog on bridge little meat in mouth. It is there to cross

ólwi. Vovává yi letemo ómbwá yekwávò lonumbá
stream. In water it sees dog another with piece

yinénè yósitù. Ombwá yà lólá okásitu káhè; yà wílà
big of meat. Dog dropped little meat his; it threw itself

vovává hà yi kwátà ósitù yinénè yikwávò. Omó yà
in water in order to catch meat large other. Thus it

ñelisá ólònúmbá vieáli, yikwávò ya kájlè láyò,
lost pieces two, the other it was with him,

yikwávò yi léte pólwi. Yà vi ñelisá momo o kwete
(the) other it saw in stream. It then lost because he had

olúŋgòŋgò. Iso lilmólá molá ondjámba, ókù ljénda ka li ká
greed. Eye sees (continuously) elephant, in going it is not

velélla ohatù.
increased meat-hunger.

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[1] Presumably an adoption of the well-known European fable of the dog and his reflection.

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Sómá Tcìyúkà
King Tciyuka

Sómá Tcìyúkà ɔmǫ́lą à djoǫ́ò wɔ̀ɛ́ndà ku Kaŋgándjì
King Tciyuka son of John went to Kangandji

ɔkùljà ɔvímbù. Váti tambúla tcà sókà. Kòkwéne kulívo
to eat (impose) fines. They said, "Take that which is proper. Among yourselves there are also

ɔvímbù vjétù. Eyé Tcìyúkà háti, kwa kǎle ùkóŋgò
fines of ours." He Tciyuka said, "There was once a hunter

wà ká lile ɔvímbù, wà tambúla ɔpǫ́ù. Okwiyá
who went (and) imposed fines; he received (a) stick. Coming

kòndjíla wà yévà ondjuvúŋgo yètátù lomǫ́lą váhè. Eyé
along the path he heard a rustling of iguana with children his. He

wàtílà wà lóndà vátì lúta váhè. Opǫ́ù yasjala pósi.
fled; he climbed tree with gun his. (The) stick remained down (on the ground).

Nóke ètátù ákwiyá wàmólà ɔpǫ́ù háti, ᵊdá lúlà. Ukóŋgò
Afterward Iguana coming saw stick; said, 'I have seen.' Hunter

háti kàtùkò ɔpǫ́ù yáŋgè. Etátù háti ᵊdáti. ᵊDá yá kǎjlè
said, 'Not so stick my.' Iguana said, 'No. If it had been

yóvè ᵊdá wa lóndà láyò. Nɔ̀ke ètátù wàtàmbúlà, wàètcà
yours then you (would) have climbed with it.' Afterwards Iguana took (it), he gave (it)

kòmànù. Ukóŋgò wàpámbà, wàtùndápò ɔvókò, wàéndá
to the people. Hunter lost, (he) went away empty handed, (he) went

kímbò ljávò.
to village his.

Nóké wàlàlékà ɔndjévò votcisúkù, ótcó tcósi
"Afterward he invited a hunt of the tall grass, so that all

tcápjà. Etátù hámò akálà votcisúkù. Háti ɔvándjà ókò
was burned. Iguana however was in the tall grass. He said, 'One looks where

a tílila kà kù molékà. Otcó ᵊdsáŋgà ɔkálúŋgì, háti
one may flee it does not appear.' Then he found a little hole, he said,

iŋílákò ká wíkò. Etìmbá ljàlŋílà, utcílà wàzjálà
'(I will) enter there.' He could not be contained (in it). (The) body entered, the tail was left

539 pòsámwò. Nóké ùkóŋgò wéyà. Háti òvándjà utcílà
outside. Afterwards hunter came. (He) said, 'One sees (the) tail

wètátù pòsámwò. Leye háti, ˀdá lúlà. Etátù háti
of the iguana outside.' And he said, 'I have seen.' Iguana said,

kòtókò òtcò èt͡ímbà l͡iáŋgè. Ukóŋgò háti kòtókò.
'Not so that (is) body my.' Hunter said, 'Not so.

ˀDá l͡ikáil͡è l͡ióvè ˀdá l͡iàlyílà. ˀOké ùkóŋgò
If it had been yours it would have entered.' Afterward hunter

wàñayúlà òmókò yáhè, wà tétà. Otcó ètátù lúfà.
(he) stretched out knife his, he cut. Thus iguana died."

Otcó Tcìyúkà háti, amé ˀdjá tcáŋgè. Nóké
So Tcìyuka said, "I shall eat mine. After

ˀdá ywètè tcénè, lámè wìyì, ù lisáŋgélà.
if I have yours, with me come, you with it will find yourselves."

Hósi la ˀGúli
Lion and Hyena

Tcìsukílá wà tumílá kusómá Tcìpóŋgè háti, a énde
Tcisukila sent to king Tciponge, said, "Let him go

a katúle ukúlu ùnénè lòvákwéndje. Veye va leméle
he that you cause to arise (an) elder great with young men. Let them come they may warn

ofeká yáŋgè, yá nómbà. Sómá Tcìpóŋge yu wà tela
country my, which despises me." King Tciponge he told

òlìsápò háti, kwá kála òŋgúli, òmánù vósì vo levúlà
a proverb, said, "There was hyena, people all from him borrowed

tcáhè. ˀGúli etci wà èndá kimbo vò háŋga lovótà
his (things). Hyena when (he) went to village they him drove off with guns

lolohóndjì. ˀOkè tcovála kutíma háti, ha sembíká
and clubs. Then it him hurt to (the) heart he said, 'I go I engage

ku hósi, eyé ò tíla oku kwátà òmánù. Etcí a sáŋgà
(to) lion he is able to catch people.' When he found

hósi, hósi háti, twendá ku bùlù o kwetè esáŋgà, eyé
lion, lion said, 'Let us go to jackal he has honesty he

òtcisòanda tcinénè. Otcó hósi la ˀgúli wà likwáì oku énda
(is) medicine-man great.' So lion and hyena they followed each other to go

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ko bùlù. *Bùlù* *háti,* *tu* *vándjiliyá* *imbó* *ljovisóndè.* *Otcó*
to jackal. Jackal said, "We shall search village of driver ants. Thus

amé *ᵑdjimbemó* *utcilá* *váygè.* *Ené* *usiálá* *kofékà.*
I thrust in tail my. You remain in country (outside).

Amé *ᵑdjiyilá* *vimbo* *oko* *ñilá* *ovisóndè* *vimbo*
I shall enter in the village there I shall sprinkle driver ants in the village

ljóòl. *Ománú* *étci* *vatundá* *ove* *u hósi* *wendá* *loku kwátà.*
all. People when they come out you O lion go (them) to catch.

Otcó *tca* *soká* *oku* *fetà* *ofuka* *ya ᵑgúli.* *Oká* *sapúlà*
So that shall be enough it pay debt of hyena.'" This one goes tells

ku *Tcisukilà,* *ᵑdá yátúlá* *ukúlu* *lákwéndjè* *velómbè*
to Tcisukila, "Should I cause to arise (an) elder with young men from the court

tca sókà *oku sándúlà* *ofékà* *yáhè,* *mómó* *amé*
it (would) be equal to scatter country his, for I

ᵑdumúnù *ònénè.* *Ové a* *Tcisukilà,* *lemelá* *ofeká* *yóvè*
am (a) person great. You Tcisukila, warn country your

evándò *ótcó* *u kúla* *tcivò.*
slowly so you shall be well."

Hósi lá Bindji
Lion and Wild Dog

Hósi *wa* *túygá* *kùséygè.* *Wà kúka.* *Kà* *kwéte* *òygùsù*
Lion he built in the woods. He was old. He had not strength

yòkù limwisa *òkùljà.* *Wà sóka* *òkù* *lúygúkà.* *Yú* *wòèndà*
to provide himself food. He thought to be cunning. He went

kèléva, *wà yáljà* *kohondo,* *wòlúvikiya* *òkù vélà.*
to cave, he crawled to a corner, he made out to be sick.

Ovinámá *vjósì* *vjéyà vjò* *vándjà,* *ᵑdá* *ò vélà* *òtcílì.*
The animals all came they at him looked, if he is sick indeed.

Etci *vjéyá* *hósi* *ò* *lóku* *vì* *tàkáilà.* *Etci* *òviñama* *vjálwa*
As they came lion he them ate. When animals many

vjá *kwatiwa* *lá* *hósi,* *bindji* *wéya* *wà lúygà.* *Eye* *ò tàji*
they were caught by lion, wild dog he came he took warning. He stands

539 *kùvélò* *wèlèvà.* *Wà púla* *hósi* *háti,* *wákólápó.* *Hósi* *hátì,*
at opening of the cave. He asked lion, saying, "Are you well?" Lion said,

ndá *vélà* *ènénè.* *Wà* *láleka* *bíndji* *òku ìyílà* *vèléva* *òkù*
"I am sick very." He invited wild dog to enter into the cave to

vàygula *láhè.* *Bíndji* *wà* *kúmbúlúlá* *hátì,* *nda* *távà,* *pwàí*
talk with him. Wild dog he replied saying, "I should have agreed but

nda *límbúka* *àkàsà* *ósì* *àìmbà* *òvásò* *kèlévà.* *Kà* *kúlí*
I noticed tracks all go toward the cave. There are

àkàsà *àìmbà* *òvásò* *pòsámwà.* *Tcà* *líyguá* *mbwí* *tcà*
no tracks going toward the outside." That which goes down? (sinks) it

lùygísá *avá* *và* *ywà.*
warns those who swim.

SIGN LANGUAGE

201 Various language signs are in use. The action of throwing a mat on the ground and laying the head on the hands indicates sleep. Inquiry about the health of a father may be made by stroking an imaginary beard. If the father is strong and well the reply will be a flection of the forearm to harden the biceps.

There are dumb signs for numbers:

(1) The right hand is used to bend the little finger of the left hand into the left palm.

(2) The little finger and the one next to it on the left hand are turned over into the palm.

(3) Three fingers are turned inward.

(4) Four fingers are turned inward.

(5) Four fingers and the thumb are turned inward. The thumb is then tapped with the index finger of the right hand.

(6) The right hand is extended and the thumb of the left hand is placed on the little finger of the right hand. This action adds one to five.

(7) The right hand is extended, then the thumb of the left hand is placed on the little finger and the one next to it. This adds two to five.

(8) The thumb of the left hand is placed on the extended little finger, middle finger, and third finger of the left hand.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

(9) Four fingers of the right hand are placed on the thumb of the extended left hand. 201

(10) The hands are placed together palm to palm.

A very insulting sign is made in this way. The left arm is held up with the fist closed. The left wrist is grasped with the right hand. The left fist is then shaken while the right hand is still grasping the left wrist. "This is done when a man is very angry, and he cannot find words."

A bending forward of the head accompanied by wide opening of the eyes and protrusion of the tongue means "you're a fool."

Shaking the head means "no." If the right hand is shaken in front of the face with the index finger extended, a negative is implied. Nodding the head is an affirmative sign. To indicate absence of anything, or the completion of something, the index finger of the right hand is drawn across the mouth. Rubbing the palms together rapidly has the same significance. In order to call some one the right arm is extended with the palm down. If they summon some one from a distance the arm is lowered, while a scratching movement is made with the fingers. The sign indicating "go away" is a flipping of the hand outwardly, while the arm is extended.

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RIDDLES AND PROVERBS

"There is a red belt round our field. What is it?" The answer is, "red ants."

"We have somebody who lies all his life in our field. He always lies on one side." The answer is, "a squash."

"We have a stump in the house that is always burning and always moving." This is a metaphor rather than a riddle. The stump is the log which is pushed forward into the fire. It is always alive yet is gradually dying. The saying is intended to refer to human lives. People are alive but their lives are becoming shorter each day.

"What is it that we eat above and below the ground?" The answer is, "manioc, because the leaves and roots are eaten."

"The turtle cannot climb up on a stump, some one has to put it there." This is said in reference to some person who gains a high position which he could attain only by influence and not through merit. 539

When a person makes threats without being able to fulfil them the following expressions are appropriate: "Hot water does not

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

539 burn a house." "Cold water does not make mush." "A sleeping dog does not catch a hare."

If advice is given and disregarded, or if an effort fails and has seemed likely to do so, the people say, "Bark rope comes from a tree; if it does not come, leave it there."

"He who sits by a pot of honey does not soon leave it." This means that a man does not readily leave that which he enjoys.

"When eating honey a man does not put in his finger only once." A good thing is not used in small portions; or, one goes back to a good thing.

When two people have a secret there is a saying, "They uncovered the pot, ate a little honey, and covered it up again."

"If you are full of food, do not climb on a leopard's back." If you yourself are not hungry, this does not imply that the leopard has no appetite. In other words, do not be foolish through good fortune.

"He caught no fish and lost his bracelet." This is said when an object of value is lost while performing a task of small importance. This saying would be applied to an instance of a man who left his work to take up a task for smaller payment.

"If it is not heavy, it is not worth while." That which is desirable is deserving of some effort for attainment.

The fact that something can be accomplished by a number of united people is expressed by the saying, "Where there is a crowd there is a bridge."

"You may throw away what is in the hand, but you cannot throw away what is in the heart." It is difficult to dismiss important matters from mind.

"You cannot tie a buck's head in a cloth. The horns will stick out." This means that a crime cannot be concealed. Murder will out.

"That which destroyed the buck came from its own head." The hunter's whistle is a buck's horn. This means that man is the cause of his own troubles.

"A chicken knows a dangerous thing." The implication is that a man should know.

The English expression, "six of one and half a dozen of the other," is expressed by the Umbundu, "If it is on cattle or on people it is still a louse."

3: Hambly E-5 (1929-1930) 1934 EP13 Mbundu FP13

FOLKLORE STORIES

THE LEOPARD AND THE HARE

539.

A hare said to a leopard who was about to eat him, "Don't eat me, I will give you something good." Holding out his hand the hare said, "I have a little bit of something good in my hand now, taste it."

This was honey that the hare gave to the leopard, who licked his mouth and said, "This is a good thing that you have given me."

The hare promised to bring some more honey to the leopard. Next morning the hare went to the woods, collected a swarm of bees and placed them in a gourd under a covering of honey. The hare told the leopard to gather his wife and family into a hut, saying, "You will have a good feast of honey, but you must be careful to close the door and fill up all the holes in the walls."

The leopard was told to drop the gourd on the floor of the hut in order to get the honey. He did exactly as he was told. He gathered his family in the house, closed the door, and filled up all the holes in the walls. Then when all was dark he dropped the gourd on the ground to get the honey. The gourd broke and out came a swarm of bees. The hare was listening outside. Presently the cries died down, then the hare went away thinking that the leopard and all his family were dead. The mother and the young leopards died, but the father leopard recovered from the stings of the bees.

The leopard said, "Whenever I find a hare I will kill him."

One day the leopard caught the hare who had given him the swarm of bees. Of course the hare was frightened, so he said, "I made a mistake, I thought that there was nothing but honey in the gourd."

The hare pleaded for his life promising to give the leopard some good oil to make his coat shine. "First of all you must let me drive a wooden peg into your head," said the hare.

The leopard allowed this, and, of course, died immediately.

THE HARE IS PUNISHED

A young leopard and a young hare were tired of obeying their mothers, so they decided to kill them. The hare said, "Let us eat your mother first of all."

They did so. The hare pretended that he had killed his mother and buried her in the woods, but the truth was that the hare had

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

539 hidden his mother, hoping that the leopard would forget about the agreement they had made. The leopard was suspicious, so he searched the woods and at last found the hare and his mother in hiding. The leopard ate both of them.

THE BIRD AND THE BAT

The bird Choko met a rat with a long snout. The rat, whose name is Enganga, said, "Run from the drill," meaning his snout. The bird was afraid, so flew up into the branches of a tree.

One day the bird saw that the rat was asleep, so summoned courage to fly down and tap his nose with a stick. The bird saw that the nose was soft, so flew back to the tree calling out, "Brother rat said, 'Run from the drill, run from the drill,' but I smashed it and found that it was meat."

The bird's cry is expressed in Umbundu by the call "*Kota Enganga wa ndinga hati, tila eseka, tila eseka.*"

THE QUAIL AND THE ROOSTER

The quail found a large fat white grub under the bark of a tree. He said to the rooster, "You live with people who have fire, so go and cook this for me."

The rooster carried the grub to the village in his mouth. The people of the village liked these grubs, so they caught the rooster and took the grub from his beak.

The quail waited for a long time, then called, "Rooster, rooster, bring the grub."

The rooster replied, "The fools have eaten it."

THE STORY OF THE CRICKET

The cricket was very quiet; he did not talk too much or quarrel with other people. One day he invited people to dig in his field, and promised that he would give them some beer. The first helper to arrive was the rooster, who drank a pot of beer. While drinking the beer, the rooster looked out and saw the wild cat coming toward the cricket's home. The rooster was very much afraid of the wild cat, so hid under the bed. Presently the wild cat entered the house and received a pot of beer. But looking out he saw the dog coming that way, so hid under the bed.

The dog said to the cricket, "Did I see somebody as I came along the path?"

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

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The cricket said that nobody had called. While the dog was drinking the gourd of beer he saw the hyena coming, and he was so afraid that he hid under the bed. Soon after the hyena had settled comfortably in the hut, a man carrying a gun approached the cricket's home. The hyena felt sure that the hunter would kill him so hid under the bed. All the animals were now crowded under the bed not daring to fight among themselves, because they were all afraid of the man.

For a long time the hunter sat drinking beer and talking to the cricket. The animals under the bed were quite safe because they kept quiet. Suddenly a cockroach fell from the roof to the floor of the hut. The rooster was so excited that he forgot that he was hiding. He dashed out from under the bed and gobbled up the cockroach. The wild cat then became excited and dashed out after the rooster. The dog followed the cat, and the hyena attacked the dog. There was a terrible noise as the animals fought in the middle of the floor. The cat killed the rooster. The dog killed the cat. The hyena killed the dog. The hunter shot the hyena, then went away. Presently a tortoise arrived. He was frightened when he saw the dead bodies of all these animals, so sent for the little hare. The hare dug up the cricket from the hole where he was hiding. The tortoise and the hare killed the cricket, because they said he had caused the death of all the other animals.

THE WATTLED CRANE (EPANDA) AND THE SPUR-WING GOOSE (ONJAVA)

These two birds agreed to lay their eggs together in one nest. Onjava is a clean bird who washes her eggs, but Epanda is a dirty bird whose eggs are never clean. The little ones of Epanda hatched out looking dirty and ugly, while the little ones of Onjava were pretty and clean.

One day the two birds went in different directions to find food for their young. Epanda watched Onjava out of sight, then returned to the nest and stole the pretty young ones. When Onjava returned with worms to feed her chicks she found only the young of Epanda, so began to cry, "Epanda, Epanda, Epanda, with your long neck and long beak, you have stolen my young ones."

Onjava set out to follow Epanda. The little ugly chicks of Epanda kept up with Onjava for a time then died because they were so tired. When, at last, Epanda was overtaken, she said to

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539 Onjava, "You have killed my chicks by making them walk so far, I shall keep your children."

Then the great hornbill was called in as judge. He said that the chicks were to stay with Epanda. For a time the little birds did as the judge had said, but soon they returned to their mother, Onjava, because they were clean birds and Epanda was a dirty bird.

THE HARE (NDIMBA) AND THE LEMUR (EVÒVO)

Evovo (the Great Galago) is somewhat like a lemur. It has gray bushy fur and a long fluffy tail.

One day Evovo addressed the hare, saying, "O comrade, what is the noise I am always hearing from the place where you have your house."

Ndimba answered, "My friend, have you never seen the people carry me in a hammock while they sing?"

"No, I never saw anything like that," responded Evovo.

Ndimba invited Evovo to the plains where they hid themselves, Ndimba in one place, Evovo in another. Presently the two hidden animals heard the sound of people singing, "We know where Ndimba is hidden."

Then the barking of dogs was heard, and the people called their dogs, shouting, "Haow! Haow!"

Ndimba said, "I hear them coming with my hammock."

Evovo replied excitedly, "Yes, yes, I can hear."

The dogs chased the two animals. Ndimba knew the paths across the plain and so escaped, but Evovo knew of no hiding place, so was killed.

THE FRUIT BAT AND THE SUN

The child of the sun was sick. The bat was a good *ocimbanda* (medicine-man), so the sun sent for him to cure his child. The bat arrived without delay, performed the cure, and returned home. The sun was very grateful at the time, but soon forgot the kindness of the bat. By and by the son of the bat fell ill with a sickness for which the sun was a clever *ocimbanda*.

The messengers from the bat arrived after the sun had risen above the horizon. The sun told them that he could not come to cure any one after he had started across the sky on his journey for the day.

"Come very early tomorrow," he said. Next morning the messengers were sent away again, because they were too late.

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Sadly these messengers returned to the bat with their disappointing news, only to find that the young bat was dead. 539

The bat said, "I hate the sun and I will never look at him again." The bat made a vow that he would never again go out into the sunlight to find food.

This is the reason why the bat never flies by day. He hangs head downward in a dark place all day, so that he will not see the sun.

THE DOG AND THE LIZARD

The dog and the lizard met on the pounding rocks where a woman had left a little meal when she finished pounding her corn. When the dog began to lick up the meal the lizard said, "You ought to be ashamed to eat this. All the corn on the rocks belongs to me because you have people in the village who give you food."

The dog said that this was not true. "Come to the village with me and I will show you how the people treat me," continued the dog.

The two animals went to the village together, and the dog found a hiding place for the lizard in a fence near his home. When the dog entered the hut a woman picked up a stick and drove him out. Then the dog cried as he came running from the hut, "*Tala! tala! sa ci popele,*" meaning "See! see! Didn't I say so?"

Ever since that the lizard and the dog have been great friends who may be seen on the pounding rocks eating together.

THE JERBOA AND THE LEOPARD

This story which is told at Ngalangi is essentially the same as one related at Elende, but in the latter version the dog and the hyena are the actors.

The leopard hired the jerboa to act as nurse to her cubs. While the mother leopard was absent hunting for food, the jerboa decided to eat one of these fat little leopards.

Presently the mother leopard returned and said, "Bring out the children, I will feed them."

The jerboa brought out the cubs one by one, taking care to bring out the first one twice over. Next day when the mother leopard was away the jerboa ate another cub. Again the leopard asked for her little ones. The jerboa had been placed in charge of four cubs. As two were eaten, the jerboa had to bring out each of the two remaining cubs twice over in order to satisfy the mother leopard. On the third day the jerboa ate another little leopard. When the

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539 mother leopard returned, the jerboa brought out the only cub four times. On the fourth day the jerboa ate the last of the cubs.

When the mother leopard came home the jerboa was terrified, so said, "The cubs are not very well, you must go in the room to feed them; I cannot bring them out." When the leopard had gone into the sleeping room the jerboa ran quickly into his hole in the ground.

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538 These tales from my records were all told to me by Ngonga. It is true that some of the stories appear in the Umbundu reader [113] "Olosapo Vioku Likisa Oku Tanga" (Kamundongo, 1914). But when this book was printed Ngonga was already well acquainted with all the stories therein, and many more. Most of the tales were, and are today, an integral part of the Umbundu language.

My own inquiries had the same result as those of Chatelain in revealing a preponderance of stories of animals. Yet W. C. Bell [113] was able to collect several tales relating entirely to the adventures of human beings (*Jour. Amer. Folk-Lore*, XXXV, pp. 116–150). At times there is a didactic theme running through a tale, which emphasizes the value of courage, presence of mind, and perseverance. A sense of humor is shown in the conversations of animals and the tricks which the smaller creatures use to the discomfort of the larger animals.

538 171 Comparative study of stories told by the Ovimbundu with those from other parts of Africa opens up a field of research, especially in view of the long caravan journeys of the Ovimbundu. Chatelain narrates the Angolan story of the frog who boasted that he could [113] ride the elephant, and contrived to do so by a clever ruse (*Jour. Amer. Folk-Lore*, VII, p. 62). The Nigerian story of the tortoise who fulfilled the same boast is told by A. B. Ellis (Yoruba-speaking Peoples of the Slave Coast, London, 1894, p. 265).

The Ovimbundu have the story of the tortoise who made a wager with the antelope respecting a race which they agreed to run. The tortoise won the wager by placing one of his brothers at the winning post. The Umbundu version is given in "Olosapo" (p. 53), and there is a Cameroon version.

The tug-of-war story which tells of a trick played against the hippopotamus and the elephant is known to the Ovimbundu. The story has a wide distribution with local variations. Sometimes the elephant and the hippopotamus are unwittingly made to pull

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224 hollow chamber. I removed a thin slab of stone which formed an entrance
764 to a tomb of this kind and observed within two skeletons lying supine. On the top of the cairns were skulls of animals killed by the hunter. I noted one instance of the burial of a hunter's dog under a cairn of stones.

825 Three birds are protected by a prohibition. Esuvi is a bird which has
794 power to steal the souls of the dead, so making them die a second death. As usual, no direct explanation was given concerning this second death, but an explanation came later, quite fortuitously. For instance, an old man said he was sick because esuvi had stolen the spirit of his grandfather. This statement is logical, since welfare depends on a beneficent interest of dead ancestors, and it is evident that dying a second death prevents a spirit from exercising a benign influence over the living. Other protected birds are one which supplies feathers from which the decorations of kings and medicine-men are made, and one whose night cry is a warning of death in a village.

226 In fishing, a division of labor is recognized: men use a rod and line, while women drag baskets against the stream or use poison in slow, shallow water. The night before poison is to be used for fishing, husband and wife must avoid intercourse, since intimacy of this kind would make the fish stay together at the bottom of the river. A man who has prepared his rod and line, by transfixing a grasshopper and attaching it to a thin piece of bark,
● [539] sings a song which is of the nature of a spell. He says:

> "O fish come and take your good thing.
> Do not send the little fish to spoil the good thing.
> Better you come and take the good thing with all your strength."

439 Up to half a century ago the Ovimbundu were renowned traders whose caravans penetrated deeply into the Congo region and even to the east side of Africa. It is natural, therefore, that some ritual should be connected with
[443] such an important enterprise. At the present day caravans may be seen, but these are local, and most of the carriers are found to be taking their maize, beans, and beeswax to traders' stores. I believe women did not accompany the transcontinental caravans of early days, but today women may be seen in line with the other carriers. Their loads are lighter, being on the average thirty pounds as compared with sixty pounds for a man. Children also carry small loads in the caravan.

439 Ngonga, my chief informant, said that in former times no caravan
787 leader would set out without having consulted the preserved head of a de-
[643] ceased king. Even at present the corpse of a king is suspended by the neck and twisted until the head is severed. The head is sewn in oxhide and preserved in a box. The ancient caravan custom consisted of taking the box